

THE  
**AFRICAN REPOSITORY**

AND  
**COLONIAL JOURNAL.**

---

**VOL. II.**

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MARCH, 1826.

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REVIEW OF  
**Memoirs of the Life of Granville Sharp.**

THAT truth and virtue, and freedom, are gaining influence among the nations, seems to be admitted; and the durable nature of the causes which produce their advancement, constitutes an invincible argument, for the expectation of their future universal triumph. The spirit of the Protestant religion, the circulation of the Bible, that great charter of human rights, and light of faith and duty, in all the languages of men, and the advantages which commerce affords for the cultivation of humane affections, and the interchange of thoughts and opinions, all are combined to improve the national and social condition of our race. Illustrious examples, and noble actions, are not in our day entombed with their authors; the press stamps them with the seal of immortality, and the leaves on which they are recorded are borne to distant nations, as upon the wings of the wind. They shall live in the remembrance, and stimulate the virtues, of remotely advancing generations. The sacred flame which Granville Sharp kindled and guarded with an ever-watchful eye, has been left by him to vigilance, wakeful as his own, it has spread and burns more strongly, and must light the world. The last periods of  
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time shall be cheered by it, and well will it mingle with the glories of eternity.

"If a good man were a great one," said a friend to the author of this work, "you have an excellent subject for a memoir." That there should have been an apparent hesitation in asserting the title of Granville Sharp to both these distinctions, occasions our surprise. We think his greatness as evident as his goodness. That man who, while employed for a considerable portion of his life with the duties of a public office, could instruct the first scholars of England in the idioms of the Hebrew and Greek, who was familiarly acquainted with other languages, both ancient and modern, who understood the theory of music, and was skilful with the pencil, who investigated, deeply, the principles of natural and English law, and produced a change in the legal opinions of Lord Mansfield;—that man who led in the cause of Africa, who founded the colony of Sierra Leone, who is denominated the father of the Bible Society, and who, though almost incessantly active, in the service of his fellow-men, wrote more than sixty pamphlets, many of them on abstruse subjects of national interest; that man,—in fine, whose exertions and works contributed more perhaps than those of any other individual of the age in which he lived, to the cause of philanthropy in Britain, must have possessed extraordinary powers of mind. We are ready to acknowledge, however, that his intellectual faculties were less rare, than the moral energy which directed them.

The work before us, is a beautiful quarto volume, compiled by Mr. Prince Hoare, one of the honorary governors of the African Institution, and published in 1820. The distinguished association just mentioned, soon after the decease of Mr. Sharp, erected a monument to his memory, and expressed their desire and expectation that some competent individual, would, in a memoir of his life, do justice to his character. This duty devolved upon Mr. Hoare, and he has executed it, we think, with great industry and judgment, in a manner worthy of the eminent name which his production commemorates. In the arrangement of his work, Mr. Hoare has considered the events of Mr. Sharp's life under four principal heads; and has attended rather to the chronology of each action separately, than to that of the whole collectively. "I have continued," he observes, "to trace each of his actions through its progress, to its final term; and of course, the begin-

ning of every new subject is of an earlier date than the conclusion of the preceding one." The introduction, containing an account of Mr. Sharp's family and early life, is succeeded by a history of his efforts, 1st, for the liberation of African slaves in England; 2d, for the establishment of the colony at Sierra Leone; 3d, for the establishment of Episcopacy in America; and 4th, for the abolition of the slave trade. To these, says his Biographer, might be added his attempt to reconcile the American colonies with England. The concluding chapters give a portrait of his domestic character; an account of his decease; a list of his works, and extracts from his correspondence. His numerous letters, we are informed, will constitute a separate work, and from the specimens exhibited in this, we hope they will soon be given to the world. The limits of our work will allow us to present to our readers only a very concise and incomplete view of these interesting memoirs; yet though we must abridge much, and leave unnoticed more, that is throughout valuable, we will endeavour to give a faithful outline of the original portrait, unfinished indeed, but preserving those bolder traits which deeply impress, and are not soon forgotten:

"To present the history of an artless and innocent man, incapable of guile or enmity, who devoted mature life to philanthropical pursuits, and every where went about doing good, is but to hold up to the virtuous part of the present generation, a bright image of its own mind. To shew the example of an equally mild and discriminating philanthropist, an equally complacent and severe censor, unwearied in kindness, yet inflexible in judgment, and although unmoved to resentment, implacable to aggression and dangerous error, is a lesson still in store for our advantage. That example and that lesson, the following narrative is designed to convey. Some apology is to be made for the undertaking.

Whoever considers the integrity, sincerity, candour, zeal, constancy, devout piety, and learning, of the subject of these memoirs, exemplified as they were by the exercise of his faculties and attainments in an unremitting series of acts of beneficence, will perceive that some record of his virtuous course is due to mankind.

Whoever reflects on the variety of his undertakings, in concerns of the most arduous nature, on the extensiveness and depth of his researches, in different languages and sciences, in Biblical literature, in the religious and political rights of our constitution, our country, and our nature—researches diligently pursued through the greater portion of a life uninterrupted by sickness and protracted to nearly four-score years, will feel how inadequate the labour of any individual must be to a full examination, and just display, of all that was useful and instructive in his eminent example."



Mr. Sharp was descended from an ancient and respectable family in Yorkshire. His grandfather was the venerable John Sharp, archbishop of York, a man eminent for integrity, learning, disinterestedness, and holy devotion to the duties of his office. An anecdote of so singular a character is related of this excellent man, that we think we shall gratify our readers by inserting it:

"It was his lordship's custom to have a saddle-horse attend his carriage, that, in case of fatigue from sitting, he might refresh himself with a ride. As he was thus going to his Episcopal residence, and was got a mile or two before his carriage, a decent, well looking young man came up to him, and with a trembling hand and faltering tongue, presenting a pistol to his lordship's breast, demanded his money. The archbishop, with great composure, turned about, and looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. Sir! Sir! with great agitation, cried the youth, your money instantly! / Hear me, young man, said the archbishop,—you see I am a very old man, and my life is of very little consequence; your's seems far otherwise. I am named Sharp, and am archbishop of York; my carriage and servants are behind; tell me what money you want, and who you are, and I'll not injure you, but prove a friend. Here, take this,—and now ingeniously tell me how much you want to make you independent of so destructive a business as you are engaged in? O, Sir, replied the man, I detest the business as much as you. I am—but at home, there are creditors who will not stay.—Fifty pounds, my lord, indeed would do what no tongue can tell.—Well, Sir, I take your word; and, upon my honour, if you will, in a day or two, call on me at ——— what I have now given shall be made up that sum. The highway-man looked at him, was silent, and went off; and at the time appointed actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy.

Nothing more transpired for a year and a half, or more; when one morning a person knocked at his grace's gate, and with peculiar earnestness, desired to see him. He entered the room where his lordship was, but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank, almost breathless, to the floor. On recovering, he requested an audience in private. The apartment being cleared, my lord, said he, you cannot have forgotten the circumstance at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness, to millions. O, my lord, (tears for a while preventing his utterance) 'tis you, 'tis you, that have saved me, body and soul; 'tis you that have saved a dead and much loved wife, and a brood of children whom I tendered dearer than my life. Here are fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may Heaven and all its blessings, be your present and everlasting reward. I



was the younger son of a wealthy man; your lordship knows him — my marriage alienated his affection, and my brother withdrew his love, and left me to sorrow and penury. A month since, my brother died a bachelor, and intestate. What was his, is become mine; and by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species."

Thomas Sharp, the father of Granville, was the youngest son of the archbishop, and in 1772, became the archdeacon of Northumberland, in which station he fully exemplified the virtues of his predecessor. Granville Sharp was the last of five sons, all of whom were distinguished for their private worth and public benevolence. In the year 1750, he left Durham school, where he had acquired the first rudiments of the learned languages, and was bound apprentice to a Quaker by the name of Halsey, a linen draper of London; who, dying in 1753, he remained under the same indentures, with Mr. Halsey's executor, H. Willoughby, Esq. a Presbyterian. In the subsequent year, he went into the employ of Bourk, (a Roman Catholic) & Co. Irish factors in Cheapside. To these circumstances, his own reflecting mind has given unexpected interest. By being thus intimately acquainted with individuals differing so widely in their religious views, he was "taught (to use his own language) to make a proper distinction between the opinions of men and their persons." "The former," he observes, "I can freely condemn, without presuming to judge the individuals themselves. Thus freedom of argument is preserved, as well as Christian charity, leaving personal judgment to Him to whom alone it belongs."

A series of controversies, first with a Socinian and afterwards with a Jew, induced him to apply his mind with great ardour to the study of the Greek and Hebrew languages, and his diligence was not less remarkable than his success. Instances are recorded of the manifestation of his benevolence during these early years.

In 1757, Mr. Sharp lost his mother, and after visiting and assisting his family, he returned to London with two of his sisters, and abandoning his former business, obtained a subordinate appointment in the Ordnance office.

Until 1764, he continued in the discharge of his official duties, acquiring, during his hours of leisure, that accurate knowledge of the sacred languages, by which he was finally so much distinguished. He was then appointed clerk in ordinary, and removed to the Minuting Branch.

It was about this time that his attention was first directed to the sufferings of the African race. Little did he imagine then, when accidentally called upon to relieve an indigent and miserable fellow-creature, that he was commencing, under the "excitement of mercy," a series of efforts that would require of him a profound knowledge of law,—“which would be in opposition to the decisions of the highest courts of judicature,” overthrow the influence of authoritative, but unjust opinions, and finally establish the glorious truth, that by the English Constitution, every human being that treads upon the soil of Britain is FREE. The first African protected by Granville Sharp was Jonathan Strong. This man had been a slave in Barbadoes, and being brought to England, was cruelly treated by his master, and when considered useless from the injuries received, he was abandoned in the streets. By the kind services of Dr. William Sharp, the brother of Granville, he recovered, and when discovered by his master, was claimed as a slave. In order to meet the charge brought against him and his brother for their interference in behalf of this poor slave, Granville applied himself for more than two years to the study of English law; consulted the best written and living authorities, and finally published a tract proving beyond controversy, that the right of slavery in England could not be sustained. Copies of this publication he sent to Judge Blackstone, (with whom he had had a previous interview little to his satisfaction) to the Lord archbishop of Canterbury, and other eminent individuals, accompanying them, in several instances, with private letters, expressing, with that candour and conscientiousness, which ever marked his action, his deep sense of the duty of the English nation to protect the natural rights of strangers, in the spirit of their noble constitution. Two other cases, very similar to that of Strong, soon after occurred; those of Hylas and Lewis, which resulted in their deliverance, but did not settle the great question concerning the liberty or slavery of African servants brought by their masters into England. When the jury pronounced the verdict of acquittal in the case of Lewis, Lord Mansfield observed, “You will see more in the question than you see at present. It is no matter mooted it now; but if you look into it, there is more than by accident you are acquainted with. There are a great many opinions given upon it; I am aware of many of them; but perhaps it is much better it should

never be finally discussed or settled. I don't know what the consequence may be, if the masters were to lose their property by bringing their slaves to England. I hope it never will be finally discussed; for I would have all masters think them free, and all negroes think they were not, because then they would both behave better."

It is manifest, that during these several trials, the opinions of the most enlightened jurists in reference to the rights of negroes introduced as slaves into England, were in a fluctuating state; and Lord Mansfield himself, appeared reluctant to express an opinion on the subject. The case of James Somerset, however, came on before the court of the King's Bench in 1772. This negro had been brought as a slave into England by Mr. Charles Stewart, of Virginia, in 1769. Mr. Sharp employed every means in his power which seemed likely to contribute to what he deemed a righteous and prosperous result, yet his modesty and knowledge of human nature, induced him to conceal himself as far as possible from the public, and to avoid every thing which might irritate a judge, already, as he believed, prepossessed against his attempt. At the opening of the cause, Lord Mansfield apprised the counsel of Somerset, "that if it should come fairly to the general question, *whatever the opinion of the court might be*, even if they were *all agreed on one side or the other*, the subject was of so general and extensive concern, that, from the nature of the question, he should certainly *take the opinion of the Judges upon it*." The cause was argued with great ability by the counsel for Somerset, but the unsettled opinions of Lord Mansfield, induced him to adjourn the matter to a second hearing, which afforded Mr. Sharp further time to extend his inquiries, and to adopt such measures as might tend to render the decision permanently beneficial, should it be in accordance with his judgment. He addressed a letter to Lord North, marked with the respect due to the first minister of the kingdom, and that candour and boldness which became a christian. He spoke of the duty of immediately redressing the grievances of the servants in the Colonies, and added, "I say immediate redress, because, to be in power and to neglect (as life is very uncertain) even a day, in endeavouring to put a stop to such monstrous injustice, and abandoned wickedness, must necessarily endanger a man's *eternal* welfare, be he ever so great in *temporal* dignity and office." The plead-



ings in favour of Somerset were again heard, and the decision again postponed. On the 14th of May, 1772, the cause was brought up for final consideration. Great talent, learning and eloquence, were displayed on both sides, on this memorable occasion. Lord Mansfield abstained from giving judgment on the same day, and appeared still to hesitate about deciding the general question. Judgment, however, was pronounced on the 22d of June, when Lord Mansfield, in concluding his opinion, said, "there is no necessity to refer the question to the twelve judges. Immemorial usage preserves a positive law, after the occasion or accident which gave rise to it, has been forgotten; and tracing the subject to natural principles, the claim of slavery never can be supported. The power claimed never was in use here, or acknowledged by the law. Upon the whole, we cannot say the cause returned is sufficient by the law; and therefore the man must be discharged." Thus was terminated the controversy between the Chief Justice of the King's Bench and Granville Sharp, establishing a principle most honorable to the English Constitution, and of immense consequence to the cause of justice, humanity and virtue. The judgment thus pronounced has established the following axiom: as soon as any slave sets his foot on English ground, he becomes free.

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### **Ladies' Society for the Education of Negro Children.**

We copy from the last number of the *Christian Observer*, the account below of an association of ladies in England, for the education and improvement of coloured children in the West Indies. And why may not societies of a similar character be formed in our country? That it is our solemn duty to afford more generally than is done at present, religious instruction to our coloured people, appears to us, one of the most obvious truths in the world. We have a national Bible Society. We send Missionaries to our Indian tribes—to Palestine—to the islands of the South sea, to Ceylon and Burmah, while almost two millions of slaves, supporting us by their labour, meeting us at every corner, scattered over nearly half our territory, are



looked upon with coldness, and passed by as without a title to the knowledge and benefits of our Religion. It is time for the churches in the United States, to exhibit more impartiality and consistency, and to cultivate with greater care their own fields, while they are planting at so great expense the "good seed" in distant lands. The Clergy, especially, should lay this subject to heart. We will also express the hope, that the christian ladies amongst us, whose hearts are most susceptible of kind impressions, and who seldom yield to discouragements in the discharge of any duty, will give a portion of their time, their influence, and their efforts to this Heavenly work.

"We have in our possession a large mass of interesting papers and publications connected with the proceedings of Anti-slavery Societies, and the present condition of the slaves and people of colour in our West-India islands: some of the most important extracts from which we hope in future numbers to lay before our readers. For the present, we must content ourselves with announcing the formation of a Ladies' Society for promoting the early education and improvement of the children of negroes, and of people of colour, in those colonies. The Society is under the patronage of a number of benevolent ladies of high rank and distinction, and we trust it may be of service, if not in its more direct efforts for the objects of its humane care, at least in exciting an additional interest in the minds of the British public, especially among persons of influence, in behalf of the most degraded and oppressed portion of the human race; more degraded and oppressed in the nineteenth century of the Christian era, under professedly Christian masters, the subjects of the British crown, and enjoying themselves the ample liberties of Britons, than were the helots of Sparta, or the slaves of Rome, in far less enlightened ages, and under the obdurate institutions of Pagan despotism. It is well that our countrywomen should zealously pledge themselves to the prosecution of the important object of educating the children of the slaves and coloured population, who, in a vast majority of instances, are scarcely more regarded as fit objects for mental culture than brute animals reared for the market or the plough. And if the benevolent individuals who patronize this object should not find our plantations generally open to their exertions, and not be able to establish efficient schools for the education of a future race of well-instructed, well-ordered, Christian labourers, but from the present unhappy condition of West-India society, should find obstacles to impede their efforts, the difficulty will at least afford a new argument to prove the necessity for the authoritative interference of the mother country to place our colonial system on a more wise and liberal and humane basis.

The following is the Society's address:

\*The Society now announced originated in a conviction, that, while much has been effected for the benefit of heathen nations, there yet remain thousands of human beings, who are spending their strength to supply us with

luxuries; but whose ignorance and depravity, though we have often lamented, we have yet done little to remove; and whose peculiar situation as slaves renders them incapable of promoting their own improvement, or that of their children. Even those negroes whose masters have been the most compassionate, have, except in a few instances, enjoyed rather the happiness of the inferior animals, than that of rational and immortal beings; for whatever may be the case with regard to their food and clothing, it is an acknowledged fact, that no adequate provision has been made for their instruction in the duties of morality and religion.

‘In confirmation of this statement, it has been estimated, by persons well acquainted with the subject, that the whole number of negro children now under instruction, does not amount to 10,000; while, on the most moderate computation, there are not less than 150,000 of the slave population, under ten years of age, in our West-India colonies; so that only one child in fifteen is receiving the blessing of education, in a country where, from the depraved habits of the parents, it is so peculiarly needed.

‘Surely, then, a vigorous effort ought to be made. The responsibility rests, in a great measure, with ourselves: for no one will any longer deny, that Africans are capable of improvement and civilization. In the actual state of Sierra Leone, we have the most gratifying testimony to the admirable effects of Christian instruction upon this neglected race. The opinion of the late Sir Charles M’Carthy on this subject is worth recording. When he was asked by a naval officer (connected with one of the West-India Islands) what method had been pursued to bring them from the deplorable condition in which they were received from the slave ships, to such a state in so short a time: ‘No other,’ he replied, ‘than teaching them the truths of Christianity; and believe me,’ he added, ‘if you admit Christian teachers into your island, you will find your slaves soon become affectionate and faithful servants to you.’ The evidence of Captain Sabine of the Engineers, an unprejudiced eye-witness, who resided there six weeks, and who closely and repeatedly inspected the state of the liberated Africans, is also most satisfactory. He has declared, in reference to the largest assemblage of them at Regent’s Town, ‘that he is persuaded there is not to be seen upon earth, a community of equal size so truly exemplary.’ See Quarterly Review, No. 63, p. 34.

‘Such indeed has been the happy result wherever the experiment has been made. The governments of different colonies, where missionaries have been stationed, bear the most favourable testimony to the influence of their labours on the state of society; and wherever insurrections have taken place, *the instructed negroes have invariably been found the most faithful to their masters.* It is not surprising that these facts, confirmed as they have been by the reports of other individuals, and now become notorious, should have contributed to remove the prejudices that formerly existed against negro education. Many applications have accordingly been made to the committee of the Church Missionary Society, by proprietors of estates, to supply their slaves with teachers; and liberal offers have been made for their support. There also exists among the negroes themselves, an ardent desire for instruction. In

some places, those children who are not allowed to go to school, have waited for the return of their more fortunate companions, and by offering some little bribe, prevailed on them to impart the instruction they have just received.

'The claims of another numerous class of destitute children, the free children of colour, are also most urgent; many of them are in a lamentable state of poverty and wretchedness, and stand peculiarly in need of Christian instruction. But every effort for their improvement is impeded by want of funds; and without liberal contributions from this country, they, no less than the slaves, will remain in their present state of ignorance and degradation.

'Under these impressions a Ladies' Society has been formed, the object of which will be to establish schools, and further to assist such schools already established, as may be approved of by the Society, and sanctioned by the owners and superintendents of estates. In all its proceedings, the Society will consider the latter condition indispensable. The Society will thankfully avail itself of the counsel and assistance of the established ecclesiastical authorities, wherever it can procure them, and, aware of the importance of a regular system of inspection, will endeavour to engage those authorities specially in this service; and where this is not practicable, will place their schools under the superintendence of the agents of the Church Missionary and other Societies. In making grants to institutions already established, the Society will always deem such of them as are connected with the Church of England to have the first claim, but will not refuse their aid to those which are under the care of Christian Missionaries of other denominations. They hope especially, in the prosecution of this important undertaking, to have the co-operation of ladies connected with the West-Indies; from whose influence, and local knowledge, they expect much valuable assistance. Above all, they would depend entirely on the Divine blessing, without which no human efforts can be of any avail.'

Individuals disposed either to subscribe to the Society in London, or to form Associations in the country, may forward their names to the Treasurers, the Hon. Miss Calthorpe, 41, Lower Grosvenor Street; Miss H. G. Sperling, Highbury Hill; the Secretaries, Mrs. Rich, 42 Cadogan Place; Miss F. Maitland, 11, Bryenstone Square; Mr. Nisbet, Berner's Street, Oxford Street; Sir C. Scott and Co. Holles Street, Cavendish Square; Messrs. Coutts and Co. No. 59, Strand; and Messrs. Hoare, and Co. 62, Lombard Street."

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### Opinions in Georgia.

By every expression of opinions favourable to our Institution from the remote south, we acknowledge ourselves particularly gratified. Some of our best and ablest friends reside in Georgia. We regret, however, that the number of auxiliary societies there, is so small, but are encouraged to hope, by the article which we



now insert from the Georgia Journal, that they will soon be multiplied. The aid of the whole nation will be requisite to complete our design, but the support of the south is particularly demanded. Without the countenance and liberality of those most interested in our project, little can be expected from others, and we labour almost in vain, but with these, we cannot fail to accomplish much, though it may possibly be less than we desire. We here give the article to which we have referred:

*"Gentlemen:*

"Knowing your liberality as public journalists, and believing you are willing that subjects of an interesting nature, the welfare of individuals and the community, should be discussed through your columns, I present myself before you and the public, on a subject of the greatest importance. I have for a long time been in hopes, that some person in our State would take up the subject to which I allude, and that some of our ablest pens would be employed in its defence; namely, the necessity and practicability of colonizing the free people of colour of these United States in Africa, through the instrumentality of the American Colonizing Society and its auxiliaries: but some of our ablest pens have been cumbered about other things, or feel an aversion to the above institutions. In defending the American Colonization Society, I do not expect that my very feeble abilities will enable me to do justice to its claims upon the benevolence of the humane of our land, or that I can influence many of the people of Georgia to view the subject in a favourable light. No doubt, however, that many of our citizens are already friendly disposed towards the American Colonization Society. Witness the existence of auxiliaries at Milledgeville, and Eatonton, and one in Jackson county, and would to God an auxiliary society were established at every court-house in the State, and in every populous and wealthy neighborhood, and, as has been suggested by some, that a public collection might be made on the fourth of every July annually, to swell the funds of the parent society. That the existence of free people of color among us is an evil, none will deny; and I expect *all* wish their removal from our States. That some individuals would manumit their slaves, were it practicable, is also admitted—but we all know from a variety of considerations which it is unnecessary to name, and in consequence of the policy which is obliged to be pursued in the southern States, that it is extremely difficult to free a slave, and hence the enactment of those laws which a fatal necessity seems to demand. Our northern brethren therefore make little allowance for our situation, when frequently they denounce us as a race of cannibals, or at least as the most cruel people. Vaunt not over us, dear brethren of the north, we inherited the evil from our forefathers, and we really do not think you do your southern brethren any good, or that you serve the interests of the people of color, when you recommend and enforce premature schemes of emancipation. With joy, therefore, I behold some of the citizens of the north directing their energies towards the support and enlargement of the American Colonization Society, and I hope every man



of religion at least, in the south, will strike hands with their northern brethren on this subject, "and let our motto be God and our country," and let that country embrace our whole soil and surface from Maine to Louisiana, and from the Atlantic to the western States. With sorrow of heart have I viewed the divisions that have been likely to grow out of the subject of slavery. O that we could all feel that we are *Americans*, a band of brothers, that the "interest of one is the interest of all, and that the interest of all extends to every one." Dismissing, therefore, every scheme in the north and in the south which might have a tendency to create jealousy and sectional divisions, let us all unite in the support of the American Colonization Society. And though we may not live to see the day when the sons of Africa shall have returned to their native soil, scattering the blessings of civilization and christianity among their benighted brethren, yet *our posterity* will bless us for contributing all in our power to smooth the only wrinkle, and wash off the only stain upon the fair temple of American liberty. I could mention other motives why every American, especially in the southern States, ought to be friendly to this society, arising from considerations of policy if not from religion. I have stated, some individuals among us would manumit their slaves, were it practicable. I say then, were an asylum provided beyond the limits of the United States and its territories, for the reception of those already free, and for those that might be freed by the *voluntary acts* of their owners, mind, gentlemen, I say *voluntary*, where would be the injury to our commonwealth, or what man's rights would be violated, guaranteed to him by and under our blessed constitution? Here let me observe, that I reprobate every measure that has for its object the violation of those rights. Every scheme of the kind, from the very nature of things, makes the condition of the slave worse, and if pushed to extremities would produce a state of things, the mere contemplation of which would be painful. I now ask, has not the American Colonization Society provided an asylum for the free people of color? And can they not there enjoy every civil and religious privilege? Why, it seems in one of their towns there is both a Methodist and a Baptist meeting house, and no doubt their brethren in America pray for their enlargement. I ask again, does the parent society contemplate the removal of as many free people of color to their settlement in Africa as their means will allow? I answer yes. Does this society wish to meddle with our slaves as our rightful property? I answer no, I think not. For what would the society do with all the colored population on its hands, it would need a much stronger fund than it now possesses to transport all these people to Africa at once, even if they desired the emancipation of our slaves, for their whole object is to plant and rear a colony in Africa. This being the fact, and all agreeing that it would be desirable to remove the free people from among us, I ask, what plan is more reasonable than the one contemplated by and under the fostering care of the American Colonization Society. I do not pretend to say that this society can do every thing at once, but I do say that if it were cordially upheld and supported by auxiliary societies and private benefactions all over our country, it would do wonders, nay it has done wonders, it has planted a small

colony already, and much is yet to be done by it. As for myself, I have never yet joined any of the auxiliary societies, but if one were formed in my county, I would certainly become a member: until then, I must contribute my mite through some other channel.

I have taken a deep interest in the parent society ever since its formation, and the formation of every auxiliary cheers my mind. And why should I blush to own this fact, when our worthiest statesmen, and men of undoubted patriotism, are attached either to the parent or some auxiliary society, as officers or members, among whom we see the honored names of Crawford, Monroe, Clay, and Washington. Be firm, distinguished patriots, go on, O Washington, be faithful in the office to which you are called, never mind the opposition of a C. Gracchus; and remember the hand of unerring wisdom is in the business, and the combined opposition of your enemies shall never prevail. And should you even die a martyr as did a Caldwell in so good a cause, yet would not the cause of the society die with you. From our habits and education in the south, it is natural that Messrs. King and Tucker's resolutions should be opposed, in fact Mr. Tucker's resolution was viewed objectionable on constitutional grounds, and if his resolution were constitutional, I would not wish to plant a colony of free blacks even beyond the Rocky Mountains. As to Mr. Rufus King's resolution, I don't think it so fearful as some imagine, yet the people of the south view that man as their enemy, and not without some grounds; every thing relating to slavery originating with that man is viewed with distrust. Many think it will not do for the free negroes to emigrate to Hayti, the Colonizing society will not do, and still the free negroes at least must not stay among us.—For one I say no plan will answer but the one I am now defending. In this country a free negro is neither free nor bond, but stands upon insulated ground, the outcast of all society. I say then let us send the christian, the honest, the intelligent among our negroes first, to Africa, for of such materials the first settlers of the colony ought to be composed. Perhaps I have said enough, without the subject were more ably handled, would to God it were in better hands. However I feel gratified, and in some degree relieved in raising my voice in this public manner in favor of an institution, the most important in the United States. Not that I would speak light of the almost countless christian and humane societies in the United States; but I would say to the wealthy where you give one dollar to the Indian school, give two to the American Colonization Society; where you give two to the Jew, give four to this society. But the question is, do you give any thing to any charitable institution? You dress fine, you dress your sons and daughters, your table groans with every necessary article of food; how much do you give to the benevolent institutions of the day, yet God, whose steward you are, to dispense his manifold gifts, marks your conduct, and what a fearful hour will that be to you, when thou shalt "give an account of thy stewardship!"

COKE.

P. S. If Mr. Crawford, who now that he is free from the burdens of public life, and no doubt wishes to be useful, were to encourage an Auxiliary Colonizing Society in his county, many would join it.

## Character and habits of the Africans.

[FROM GOLBERRY'S TRAVELS.]

The journal from which we make the following extract, was published many years since; and by more recent discoveries, our knowledge of Africa has greatly increased. We know, however, of no facts which go to controvert the opinions expressed in this article, concerning the condition and enjoyments of the Africans who were visited by the author. That nations exist in Africa, whose character is less amiable, and whose habits are more repulsive, is certain, and of these we shall hereafter give some account. From the description which we now present to our readers, few, we think, will infer that the physical, not to say moral state of the Africans, has been improved by their introduction into the West Indies, and the territories of the south:

“The climate and character of the African blacks, assimilate in such a manner, as to render them singularly happy.

Gifted with a carelessness which is totally *unique*, with an extreme agility, indolence, sloth, and great sobriety; the negro exists on his native soil, in the sweetest apathy, unconscious of want, or the pain of privation, tormented neither with the cares of ambition, nor with the devouring ardour of desire.

To him the necessary and indispensable articles of life are reduced to a very small number; and those endless wants, which torment Europeans, are not known amongst the negroes of Africa; they exist only in those things which are absolutely superfluous.

There, physical necessities are few, and artificial ones none. The heat of the climate in which the negro exists, renders clothing a burthen to him, and makes him careless about the residence which he inhabits. Half an ell of linen suffices for his habiliments, and a few branches of trees, not worked into elegance, but covered with straw or leaves, constitute his house. If fire, or a storm destroy it, he cares not, for in eight days it is again re-built; nor need the labour of its owner be great, for the hands of his neighbours are offered to assist him.

The usual food of the negroes consists of millet, rice, maize, potatoes, &c. they likewise use yucca root. They dress their aliments by steam, and they season them with gravy, some leaves or herbs, or else with butter, or the oil of the palm and cocoa tree.

On the coasts, and the banks of rivers, streams, and lakes, their food consists of greater variety, because they mingle with it fish, and even cayman. Near the forests, they regale themselves with game; pigeons, Guinea fowl, and poultry, abound in almost every part of Africa. The negro eats with great zest the flesh of the elephant and hippopotamus, and even the lizard: in short, nothing disgusts him; not even corrupted flesh or stinking fish.



In very healthy and fertile countries, covered with woods and pasture, these people rear cattle, goats, kids, and sheep; they have also buffaloes. But in general, the hunger of the negro is without energy, his food is simple and mild, and his regimen temperate.

Twenty days labour in the year, will suffice for the cultivation of the fields, which produce all essential articles for the inhabitants.

In this country, where territorial possessions are known, where individuals own lands, the negroes are rich, and the free men have almost always slaves, on whom devolves the scanty labour of a very simple and limited system of agriculture; but in the greater part of Africa, a spot of ground is chosen by a whole village, who clear and cultivate it; the harvest is made *in communibus*, and divided according to the number of families; the old people make the distributions, without occasioning the least altercation, or else they deposit it in public magazines, secured and watched, and portion it out according as it is wanted.

Water is the ordinary drink of the negroes, but when they regale themselves, their beverage is either palm or cocoa wine, or that procured from the banana tree; they also use a kind of beer, which they make in several parts, either of the juice of slightly acidulated fruits, or else with water, in which they have fermented rice, millet, or maize.

Indigo and cotton grow at their feet, without culture. The women collect a quantity of cotton sufficient for each family; they bleach, purify, card, and spin it, and weavers, with an astonishingly simple apparatus, make it into cloth, which is about six inches wide, and by joining these fillets, they make their pieces. The indigenous indigo serves to colour these cloths, one ell of which is sufficient to form a complete dress for the lower class of negroes.

In more wealthy countries, they manufacture stuffs of a remarkable fineness and beauty; and the elegant pieces of cloth, the fine mats, baskets, huts, ornaments, quivers, and other things which are brought by the chains of slaves, from the interior, prove that the negroes possess a taste, and skilfulness, and that they delight in works which require delicacy and patience.

The young negro is not attacked by love until his fourteenth year; then alone he begins to feel the longing of desire, but without violence. At eighteen his heart makes a choice, and he adheres to it faithfully; he loves passionately, seeks the object of his affection, demands, and obtains her. This first wife always preserves his friendship and entire confidence; as well as the first place and rank in his house. But if the negro be rich, after a short period has elapsed, he associates with this first wife some concubines; such is the custom in Africa, and it never interrupts domestic harmony.

Thus all the wants and pleasures of a negro are gratified without occasioning to him the least trouble either of mind or body; his soul hardly ever rouses itself from its quiet and peaceful indolence; all violent passions, inquietudes, and fears, are almost unknown to him; his fatalism makes him neither hope nor dread any event; he never murmurs, but submits to all, and his life passes in unruffled calmness, in voluptuous indolence, which constitutes his supreme pleasure; hence we may reckon the negro among the most favoured and happy productions of nature.



Such is in fact, the picture of the blissful situation in which the negro lives on his natal soil. His soul is always tranquil and satisfied, and invulnerable to *ennui*, that fatal poison which afflicts only civilized, rich, ambitious, and prosperous societies. Those men who have remained nearest to simple nature, are exempted from the fatal effects of this venom, which produces more disorders and crimes, than is generally imagined.

Like children, the adult negroes apply their attention for a whole day to the most futile occupations, and spend their time in colloquies, which according to our opinion, are nothing else but silly tittle tattle: yet, from this very circumstance it is inexhaustible, and it is carried on with a volubility, confidence, and gaiety, of which there is scarcely an example in our European societies.

In all the countries which I have visited, I have seen those assemblies which the Africans call *pallawer* or *palabres*; they commence at sun-rise, consisting of thirty or forty blacks of all ages, who collect together in a large hall, denominated the Bentaba, or under the leafy branches of some fine tree in the village.

They form themselves into a circle, and the oldest in company opens the conversation by relating the petty events of the preceding evening; but they become more important from exaggeration, from the application of them, the reflections, and the remembrances which they excite.

Soon after, the pipe is introduced, for doubtless the custom of smoking is general among mankind; all these talkers smoke, even the youngest, and the prattling goes on the better in consequence. The fumes of the tobacco awaken their minds, and exalt their joy, like delicate wines among us, excited formerly an amiable cheerfulness in our repasts, when gentle friendship, and obliging urbanity, heightened still farther the pleasure.

After this succeed sports. The two most dexterous in company are singled out to engage with each other; separate sides are taken on the two champions, but without jealousy or ill-nature, or causing the least interruption.

There is a kind of game, which I have often seen them give the preference to. It is something like chess, and has a complexity in it equally difficult to comprehend. The earth or sand serves for a chess board; for this purpose they prepare a little square surface, in which they plant, with a certain degree of order, some bits of wood or straw. It is on the apt displacing or removal of those pieces, that the issue of the game depends.

These moments, thus dedicated to pleasure, talking, smoking, and playing are so attractive and seducing, that they know not how to separate at the hour of dinner; many indeed would rather deprive themselves of it; but the women are always kind and attentive to their husbands, their fathers, and their brothers, and carry them kouskou or rice, and they generally mix with it some dainty bits.

Thus passes the whole day, and towards the evening I have often found these assemblies in the same place, in the same humour, with the same gaiety, and the prattling equally as animated as if they had just began.

Night, however, terminates these amusements, when they resort to dancing companies, which are held in the open air during the dry season, and in the bentaba while the rainy weather continues; these assemblies are always very numerous. Here they give themselves up with raptures to the pleasures of dancing; the negresses in particular are passionately fond of it, and it may be asserted, that during one half of every night in the year, all Africa is dancing.

In these amusements the men and women join; the first performances of these assemblies are performed by the young people. The subject is generally some warlike action, and all the motions of these mimics and dancers are rude and violent.

The happy existence of the negroes, their sobriety, pastime, and diversions, daily prepare them for a mild, profound, and tranquil sleep: and to them alone, nature seems to have specially given the power of enjoying indolence without *ennui*, and all the blessings of sleep, without courting it by previous fatigue and labour. They know nothing but pleasure, for this name is given to every thing voluntarily done, and without constraint, as well as to every thing which is performed with ease, combined with interest.

This manner of living, a food always light, a uniform and temperate regimen, an equal perspiration, an habitual idleness, the absence of all antecedent cares and gloomy thoughts, a general and constant tranquillity which arises from moderate and easily satisfied desires, and pleasures, though lively, yet simple and easy, all concur to secure the blacks of Africa, in a permanent state of health and vigour; and to render them peculiarly fit for the purposes of procreation. Hence the negro race is perhaps the most prolific of any human species on the face of the globe.

Their infancy and youth are singularly happy. The mothers are excessively fond of their offspring, and they become slaves to the caprices of these little creatures, with great delight.

During their infancy, and till the age of fourteen for the boys, and ten for the girls, they are harrassed with no constraint, no application, no painful commands. In the whole of their early years, they know no other employment than pleasure, and their life is entirely divided between diversion and sleep. Hence, nothing can be more agreeable to behold, or conveys a more pleasing and feeling sensation, than the appearance of clusters of these infantine negroes and negresses, occupied in playing and talking together; it is a picture of the most perfect happiness.

There is one circumstance which is highly advantageous to the propagation of the species, viz. the children never contract any of those impure habits, which enervate and destroy so many children in Europe.

There must therefore, necessarily follow, from a happy infancy, and an independent but wise youth, an organization and physical constitution, well compacted, and highly favourable to the preservation and procreation of the species.

The negro children support much better than those of Europe, the dangers of dentition, and this period of mortality is scarcely felt in Africa.

In many countries, the mothers inoculate their children themselves, while in others, the small pox is unknown, and this disease, which in Europe sacrifices so many individuals at an early age, (and against which the vaccine will prove such an inestimable preservative, should experience and time, confirm the important merit of this discovery,) does not, in a manner of speaking, exercise its ravages at all on the negro children of Africa.

A thatched hut, the building of which costs nothing, a few ells of common cloth, six pounds of millet or rice per diem, are sufficient to lodge, dress, and board a family, comprised of father, mother, and four or five children. The negro collects himself the necessary materials for building a hut, and he likewise performs all the labour. The women collect the cotton, and make the clothing; twenty days' labour in the year, secures an abundance of food; so that the existence of a negro family is, in a manner of speaking, a gratuitous gift of nature, bestowed without labour and without expense; hence, celibacy is almost unknown in Africa, and it is even so rare, that this state of life is considered as a kind of disgrace.

It ought to be remembered, that in the general situation of the negroes, on their natal soil, their life passes without work, without vexation, and without care. Always plunged into a pleasing apathy, exempt from the troubles and agitations which harrass Europe, and naturally sober and moderate, the negroes of Africa generally live to 65 and 70 years of age, experiencing only an imperceptible alteration in their health and strength, which arises principally from a perpetual perspiration, which is always too profuse; and when death arrives, they meet it without a murmur, perfectly resigned to that inevitable fate. They always submit, uncomplaining, to that fatality which, according to them, determines all the events of this life; and death, that final scene, is supported tranquilly and without dread.

I have seen many negroes of 65 years old, who had ten and twelve wives, and even more, all young and handsome, who brought forth children, the legitimacy of which was unsuspected. I have beheld these kind of sultans passing their lives in the most agreeable manner, preserving an uniform character of benevolence and goodness, a constant urbanity of temper, and enjoying a state of health really good.

It must, however, be confessed, that in those western countries which I have visited, the negroes hardly ever reach that period of old age which is sometimes known in Europe. This disadvantage, if it be one, is compensated by passing nearly all their life in a state of equal and permanent health, and enjoying the pleasures of youth at an advanced age. These precious gifts are owing to the moderation they usually observe in their manners, their regimen, and their pleasures. In Europe, the last state of old age is usually an anticipation of death; in Africa, the declining years of the negroes are merely an insensible exhaustion of life."

**Extracts from the Sierra Leone Gazette.***March, 1825.*

Our timber trade goes on most flourishingly. In the past week five large vessels have left with full cargoes, some with teak and camwood alone, and others, in addition to those articles, having on board very valuable consignments of elephant's teeth and gold—the importation of which latter article into the colony is now not only very considerable, but as regular as to any other settlement upon the coast; very few weeks passing over without a caravan of the itinerant merchants of the interior arriving with this valuable metal, in exchange for our manufactures. We have also to notice the departure of the *Posthumous* to ship timber at the settlement of St. George, on the banks of the river Cestos; and two arrivals from England, one of which, the *Sir Charles Mac Carthy*, proceeds to Cape Coast after discharging a part of her cargo; the other loads here.

TO THE EDITOR OF THE ROYAL GAZETTE.

*July, 1825.*

“MR. EDITOR.—Preparatory to an intention, on a future occasion, of addressing you on “the policy and utility of establishing colonial agents on various parts of western Africa,” I propose to make extracts from the journals or relations of those who have visited the various trading settlements around this colony, and thus furnish some account of the state of the country. I now send you a few extracts with remarks; the former furnished by means of a trader just returned from the Gallinas.

‘We arrived in the country (Gallinas or Fie) about the 19th of April, but did not get to our place of trade before the 3d of May. Found captain Thompson, an American, and a doctor, late of the schooner ‘Bey,’ keeping factories at the place called Camma Sundie (Bence Island) together; they seemed to have about 200 slaves. The doctor was understood to be a native of Ireland. At Taro were two other slave establishments under Thomas and Comat, both French masters; they had not more than forty slaves already brought in. Two similar establishments existed also at Tarrea. One person had lately arrived from Sierra Leone, where he had been carried in a prize; was



said to be a Spaniard, and now acting for captain Bedro Blanco: this person had likewise about forty slaves; the other trader, a Frenchman (name unknown,) had not any slaves as yet brought in. Garsean, a Frenchman, at the head of another establishment lately formed, had no slaves in. Thompson soon after got in all his slaves, and, with those of the Bey, left the coast in a schooner—charging the doctor one half of the number of slaves carried as freight for the other half. On narrator's arrival in Gallinas, there were one brig and two schooners at anchor off the Gallinas bar. Saw also four schooners at Shebar; no colours flying. Two French vessels arrived soon after, and brought up their samples to the Chief (Sheaka;) but in consequence of his demanding that 125 bars should be the price fixed for every prime slave, the Frenchmen made no trade there, but proceeded to Marno. About the 15th of May, a schooner or snow came off the bar from Liverpool in England; her name the 'Morning Star,'—made no trade, finding no produce on hand, but proceeded to Leeward. Soon after this two more Frenchmen arrived: their samples of goods were said not be proper for the trade—rejected, and they proceeded also to Leeward. A French vessel about this time was lost at Cape Montserado; Comat went, and got part of the cargo into his own vessel. Another was also cast away at Marno; her slaves were on the eve of embarking, when she parted and was stranded. The slaves were delivered to the master, who passed them along the beach to Taro, getting them over the creeks by canoes. At this place the slaves suffered much for want of provisions, and, on one occasion, making a great outcry and noise, were visited by the captain: the slaves got hold of him, wounded and threw him on the ground, and by their efforts tore the head from the body of the unfortunate wretch! The whites ran into the bush, but not without several receiving wounds. Obtaining possession of arms and ammunition, the whites returned to the scene of confusion, and getting among the slaves, shot several. The one charged with the murder of the captain was taken, brought out, and shot. Many of the slaves took to the water, and several in irons perished; others got across the river, but were re-taken by the Kroomen in the employ of the traders. Comat took the residue away in his vessel. About twenty-five or thirty days ago, a vessel (French) was cast away near the Kittim: the natives all along that shore are rioting in luxuries.

Rum is picked up in various directions, with other things of value. The captain of this vessel perished. On the 16th of July there were six slavers, all schooners, lying off Shebar.

‘There is a civil war raging in the Gallinas between Sheaka and Ki Marcoro. This is a great bar to the Gallinas slave-trade, for the people taken from each other cannot answer the demand. Ki Marcoro gets his supplies from Marrio. Not long ago, the captain of Sheaka’s men was mortally wounded while heading an attack against Ki Marcoro. Since then Sheaka’s men have attacked and taken Barra, the chief of which has been sacrificed in revenge for Sheaka’s captain.

‘Old King Jaga, of the Gallinas, is uncle to the chief Sheaka, ‘whom he has deputed to look after the country for him,’ being worn down by age. Sheaka, at his death, will be the king. This civil war of the Gallinas can be settled with comparative ease by Commo and Harry, chiefs and brothers of Goforo, by calling out the Purra, of which they are principal members. All men will thus be forced to assemble as brethren, and, while so assembled, then peace can be made, or the Purra will punish the obstinate party. It is the law of this institution, that only a head brother, who has not joined either party, can so assemble them for such a purpose.

‘The energies of this country, otherwise great, are paralyzed by the slave-trade.

‘New rice is coming in, and is offered for sale in small quantities in the Gallinas. Camwood, of a better quality than the Kitim, is abundant, and would be brought for sale; but men find it much easier to catch and sell each other. As no strangers can get to the water-side from the interior, ivory is scarce.”

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### Extracts from Correspondents.

*From a Gentleman in Georgia. February 12, 1826.*

“I have to acknowledge the receipt of all the numbers of the ‘*African Repository*,’ up to December last, inclusive; and that they have furnished me with much interesting and valuable information.

In this place and vicinity, I have made great efforts to obtain

some subscribers for this work, but have not succeeded in getting any. The numbers which I have received, have been circulated, and read by a great many. And were it not for the leading politicians in this quarter, I have no doubt, this work would meet with some patronage among the more reflecting and humane portion of our citizens. But, to our political, as well as moral shame, be it spoken, there are some restless spirits among us, who are ever foreboding evil from every measure that relates to their black population; but, if they were to remain silent, some good citizens might countenance propositions to meliorate the condition of the slave in our land. It is certainly time, however, that a favorable change were going on, in relation to the nature, objects and operations of the Colonization Society, in the public sentiment of Georgia. And those among us, who do really understand the true character of the institution, are not among the number who rail against its policy and proceedings. I trust the time is not remote, when the public men of this State, shall correctly appreciate the spirit and intention of those resolutions which, from time to time, have been adopted by sister States, declaring slavery to be a national evil, and that all the States ought to unite in the business and the burthen of removing it. Many of the excellent religious and benevolent institutions of the present day, are receiving great and general countenance and support in Georgia—a fact that augurs well for the Colonization system in time to come.”

*From a Gentleman in Hudson, New-York. March 7, 1826.*

“We have now a committee in Albany, charged with measures to establish, partly by legislative aid, from the common school fund, a school for coloured persons in this city. To improve their education, seems indispensable to the general object of removal. Our society has doubled its strength. If a vessel or two, were to be fitted out at New-York, we could easily forward \$200 worth of useful articles. The visit of a committee to Catskill, would probably produce \$100 more. I think it of importance, that the vessels should sail from different ports, New-Haven, Brunswick, N. J. &c. &c. or that at least when ready, they should, by previous arrangement, touch at such places. Much produce would thus be received, and we should get the best of our coloured population for early settlers.”

*From a Gentleman in Alabama. March, 1826.*

"I will thank you to send me the periodical work of the Colonization Society, from the commencement, with the constitution, and such information as might be required, should I deem it practicable to raise an Auxiliary Society in this part of our country. Though I am at a distance from you, yet, sir, my heart's desire and prayer to God is, that the most sanguine hopes of the society, may be more than realized."

*From the Secretary of a Benevolent Society of Female Friends in North Carolina.*

"We are very sensible that females can do but little, but we do not want that little lost, if it can but assist in relieving one poor mortal who is in distress. Altho' some of us find it very difficult to support our own families, yet we are willing to throw in our mite. We have formed ourselves into a benevolent society, and we find there are many cases where the hand of charity may be extended. We beg you will accept this small sum (five dollars) and with it our sincerest wishes for your success and the growth of your colony."

*From a Gentleman in Fredericksburg, Va. March 14, 1826.*

"Enclosed is a list of the officers of our Auxiliary Society, which is now in successful operation. It will probably not be a very numerous association for some time to come, but I hope we shall render some aid to the cause."

*From a Gentleman in Vermont. March, 1826.*

"This (the Colonization Society) is a noble institution, and is gaining favor in the affections of the people in this region. Our Heavenly Father has set his seal of approbation to it, and the gates of hell shall not prevail against it."

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### Mementos.

We regard the year before us as one of immense interest to our cause. The objects at which we aim, have extensively attracted public attention; our plans, operations, and hopes are known to



the community, and it seems reasonable to expect, as it is certainly desirable to know, the public will in relation to them. Aware that the greatness of their design renders its full accomplishment impossible, without the powers of the States and the Nation, and that its political expediency and necessity are not less obvious than its humanity and justice, the society has resolved to appeal to the individual States and to Congress, for requisite aid and protection. They hope to be sustained in their application, by the intelligence and moral sense of the people.

They know too well the obstacles which have impeded the progress of all similar enterprises, to expect immediate and adequate success, while the history of the ultimate triumphs of such enterprises, will not allow them to despair. They look to the Ministers of religion—the watchmen of the church—the guardians of public morals—the expounders of human rights and social duties—the reprovers of unrighteousness—the friends of man, be he civilized or rude, bond or free, for their wakeful influence, and most vigorous endeavours. They ask them, in their individual capacity and their associate character, to give their countenance and patronage to a plan, connected no less with the interests of christianity, than with the relief of temporal misery, and the stability and honour of our nation. Especially and earnestly do they solicit these Ministers, to regard the anniversary of our independence as an appropriate occasion, for explaining the objects of the American Colonization Society, and receiving contributions to its funds. How much might be effected by this institution, were the churches unanimously to express their charity towards it, on that day? Heaven prompt them to this beneficence!

The editors of religious and literary journals will allow us to suggest, that much depends upon the course they may pursue, in reference to our cause. Their past approbation has been peculiarly encouraging, and strengthens our confidence in their future support. They will not forget, that our operations hitherto, must be considered only as preliminary to those of a higher and more extended character, demanding general influence, and accumulated means. We hope they will early recommend the proposed UNION OF THE CHURCHES IN AN EFFORT TO AID OUR OBJECT, ON THE FOURTH OF JULY.

In the cause of missions, and in most of the benevolent projects of the age, the ladies have acted a noble part. A sense of the privileges conferred by christianity upon their sex, has produced becoming expressions of attachment to its truths and its author, and those sentiments of kindness which are instinctive in their bosoms, refined and governed by devotional feeling, have rendered them most quick to discern, most correct to estimate, and most prompt to apply the remedy to human sufferings. Their moral judgments are seldom erroneous, because not founded upon selfish calculations, but upon the dictates of conscience and the heart. The American Colonization Society, however, we regret to say, has been honoured with less of their charity than the other humane and religious institutions of our land. The reason is evident; we have failed to offer it as we should have done, to their consideration, to represent the numerous claims it has upon them, and to seek, under the authority of principles ever recognized as paramount by christian ladies, the patronage which, thus sought, they have never denied. A few christian females, intimately acquainted with our society, have anticipated our wishes, and that they may not stand alone, we venture to stir up the "pure minds" of others, "by way of remembrance."

In the course of a few days, numerous distinguished christians, of all denominations, will assemble in New-York, to celebrate the anniversaries of various religious institutions. Shall Africa, injured, weeping Africa, be forgotten? We beg leave to suggest the propriety of adopting measures at that time, for the establishment of a seminary, in which persons of colour shall receive such education in letters, agriculture, and the mechanic arts, as may prepare them for usefulness in the African colony, and give them respect and influence among the African tribes. Such a school has long been in contemplation, and its existence would prove of incalculable benefit.

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### **From the United States Literary Gazette.**

From a review in this work, of a proposed plan for the emancipation of the slaves in this country, we make the following extract, although we must express the opinion, that among the free people of colour are many very respectable and truly pious

individuals. Such indeed are most of those who now constitute the African colony :

"The labours of the Colonization Society, however, appear to us highly deserving of praise. The blacks, whom they carry from the country, belong to a class far more noxious than the slaves themselves. They are free without any sense of character to restrain them, or regular means of obtaining an honest livelihood. Most of the criminal offences committed in the southern States are chargeable to them, and their influence over the slaves is pernicious and alarming. They corrupt their characters, and inflame them against their masters. If ever a servile war is kindled, it will be by their means. The labours of the society, therefore, are highly useful. A certain amount of evil is removed, and the virulence of the remaining part diminished. For the facilities afforded to the free blacks for quitting the country, must render them less dissatisfied and less prone to mischief. It is highly necessary, however, that attention should be paid to their education in this country, if we wish to establish useful and permanent settlements in Africa. These settlements, in a few years, will outgrow the control of their agents, and then must be left to take care of themselves, which they cannot do, unless the settlers have been previously educated. If the society will apply themselves seriously to this object, and augment the size and number of their settlements, as their means increase, they will materially diminish our present evils and dangers, will lay the basis of a large, though gradual emancipation, and advance the cause of African civilization. These noble objects they can accomplish, and in so doing will render essential service to their country, even though they should fail to effect the entire removal of the slave population."

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### Instance of Affection.

Here let me make the reader acquainted with Taliba, my favourite negro, who served me during the whole of my residence in Africa with such zeal, attachment, and fidelity, as is rarely met with in a European servant, and particularly, united in such a manner as they were in my negro.

I was favoured by chance beyond my fondest hopes, when she presented me with young Taliba, who was a free negro, about twenty years old, and the only son of his mother, who was a free negress also.

He had been brought up in the house of M. de Repentigny, the former governor of the Senegal. He had been recalled; and on returning to France, requested me to take this young man, giving me the strongest recommendation, and at the same time assuring me, that I should be perfectly satisfied with his conduct.

Taliba was not my slave; his parents were free; he lost his father when he was ten years old; and his mother, who was his only relative, was supported in her poverty by the stipend which her son received for his services;

she loved him tenderly, and he was deserving of her affection, from the attachment and respect which he had for her.

Taliba, now in the flower of his youth, was of an elevated stature; his body was well proportioned, and the charms of his physiognomy were heightened by handsome features, large but mild eyes, and an ever-smiling mouth, which was adorned with beautiful teeth.

He possessed all the qualities of a good servant; for he was active and brave, impatient to obey my commands, anxious to guess what I wanted even before I spoke, and he was sober and faithful.

He was such an excellent servant, that besides his own occupations, he also performed those of a little negro boy which I had bought, and who consequently passed his life in sleeping and playing.

Taliba soon perceived the affection which I had for a fine wolf dog, white as snow, and one of the handsomest of his species. I had brought him with me from Europe, he was singularly attached to me, and I called him Loulou. Taliba watched over this animal with the greatest attention, and so conciliated his love, that it was impossible to separate one from the other.

When I was preparing for my voyage to survey those countries to the south of the Senegal, we knew that the journey would last many months; that I should be forced to proceed by land to Goree, and there embark on board a corvette, which would be waiting for me. Taliba had never yet quitted isle St. Louis, and to him, an embarkation and the long voyage, were of great importance. The blacks always feel a degree of mistrust with regard to Europeans; they are even apprehensive of being carried away and reduced to slavery.

But Taliba feared nothing: he loved me and reposed an entire confidence in my character; he would have followed me to the end of the world, and having explained to him the nature of my voyage, and particularly that he would be always with me, he did not in the least suspect my sincerity, or my attachment for him; even the pleasure of seeing new countries, and other people, was to him a very flattering idea.

But it was not so with his mother the good Kourana, who was in her fortieth year, who loved her son with tenderness, with adoration, and who would have died a thousand times to save the life of her dear Taliba. The tenderness of the mother, saw in the departure of her child, nought but dangers, misfortunes, and an eternal separation.

It is a hard task to calm the heart of a mother; and that of Kourana was impressed with all the apprehensions and dread that could result from the prejudices which the blacks feel relative to the probity of the Europeans.

As soon as her son informed her of my intended departure, and his determination to follow me, her distraction and grief were at their height; she threw herself at my feet, embraced them, bathed them with her tears, and begged me not to take her son away.

Taliba also wept; he clasped his mother's hands, and begged her to permit him to go, and not to separate him from me.

He said every thing to her, with a singular eloquence that could calm her;



and he succeeded in impressing her with the same confidence for my character, as he himself had.

This affecting scene wrung my very heart, and I was divided whether to yield to the fears and grief of the mother, or whether to indulge my wish of retaining Taliba with me.

This amiable young man at length, by his tears, and his caresses, calmed the apprehensions of the tenderest of mothers: "*master is my father,*" he exclaimed with emphasis; "*me cannot quit him; me return, and bring Kourana fine mats, cloth, amber, and gold; me make thee rich, Kourana, and master will be the cause of it.*"

At last, though not without much trouble, we obtained a permission, which it is true, cost this affectionate woman many pangs; but it was free and unconstrained.

I however rewarded her on the spot, by some presents, for that consent, and that proof of confidence, with which I was overwhelmed, and even flattered.

But when the moment of separation arrived, their mutual adieus, were beyond description. Kourana held her son in her arms, above a quarter of an hour; she watered him with her tears; Taliba wept also, but he wished to follow me, and his tears were the consequence only of that grief, which the distressed state of his mother had excited.

Their was a very obvious paleness, which had overspread the face of this good woman; at length, after many efforts she quitted her son, came and embraced my knees, and exclaimed with a solemn and impressive voice; "*I leave Taliba to thee; be a father to him; you promised to bring him to me again; and Kourana will die if you do not keep your word; but you will be faithful. Promise me once more.*"

She then arose, and lifting her hands to heaven, implored its protection for Taliba and myself. Her son was on his knees, and kissed the feet of his mother; she blessed him, and me also. I embraced him and pressed his heart to my bosom: we entered the boat which was to convey us across the river, with full and agonized hearts; leaving on the shore, we quitted, the worthy Kourana, with her eyes fixed on us, and suffused with tears.

GOLDBERRY.

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### Manumissions.

The venerable David Shriver, one of the oldest and most respectable inhabitants of Frederick county, Maryland, who died in January last, ordered, by will, that all his slaves, exceeding thirty in number, should be emancipated, and that proper provision should be made for the comfortable support of the infirm and aged, and for the instruction of the young in reading, writing, and arithmetic, and in some art or trade by which they might acquire, more readily, the means of support.

It is stated in the New-York Observer, that "a respectable

gentleman, who left Virginia a few weeks since, informs us that Col. Smith, an old revolutionary officer, and a member of the Methodist church, lately residing in Sussex county, Va. died about the 20th of February, leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number, and bequeathing five or six thousand dollars to defray the expense of transporting them to the African colony."

### Formation of Auxiliary Societies.

We announce with great pleasure, the organization of an auxiliary society in Fredericksburg, on the 15th February last. We understand that it is in successful operation, and have every reason to expect it will exert an important influence, and render much aid to the general cause. The following are the officers :

*John T. Lomax*, PRESIDENT.

VICE-PRESIDENTS.

*John Gray*, *Daniel Grinnan*,

*John Scott*, *Robert Lewis*.

*Rev. Samuel B. Wilson*, CORRESPONDING SEC'Y,

*William F. Gray*, RECORDING SEC'Y & TREASURER.

MANAGERS.

*Rev. Edward C. McGuire*, *Murray Forbes*,

*Dr. Wm. Browne*, *John Hart*,

*William A. Knox*, *John S. Wellford*,

*Reuben T. Thom*, *Samuel Gordon*,

*Philip Harrison*, *Fayette Johnston*,

*Wm. C. Beale*, *Horace Marshall*.

A similar institution has been revived in Alexandria, to which, it will be seen, we are indebted for a handsome donation. The officers of the society are,—

*Rev. J. Cornelius*, PRESIDENT,

VICE-PRESIDENTS.

*M. Lippitt*, *J. T. Wheat*.

MANAGERS.

*Wm. Gregory*, *John Withers*,

*Thos. Smith*, *Isaac Cannel*,

*Thos. Sandford*, *Jas. B. Nicholls*,

*Jas. Douglas*, *George Johnson*.

*Chas. Page*, TREASURER,—*N. R. Fitzhugh*, SEC'Y.

Another auxiliary has been formed in Georgetown, D. C. and a valuable donation been remitted by it to the parent society. The following officers have been elected:

*Walter Smith*, PRESIDENT,

*Jno. I. Stull*, SECRETARY,

*Frs. T. Seawell*, TREASURER.

MANAGERS.

*Danl. Kurtz*, *Wm. Jewell*,

*T. Corcoran, jun.* *Wm. Morton*,

*Henry Addison*, *James Thomas*,

*James King*, *Rich'd Cruikshank*,

*Jno. Pickerell*, *Henry Gaither*,

*James Thomson*, *Isaac Owens*.

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### Error Corrected.

We committed an error in our last annual report, by acknowledging the receipt of \$ 170 from the auxiliary society of *Massachusetts*, which should have been put to the credit of the *Vermont* society. In a note appended to the same report, it was stated, that since its origin, the *Vermont* society had contributed to the funds of the parent institution, \$ 1,529. This was the sum mentioned in the report of the managers of that very respectable society, submitted in October, 1825, but we have more recently been informed, that the whole amount which has been given by it, is \$ 1,838 94.

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### *Donations, subscriptions, &c. to the American Colonization Society, from 26th January, to 30th March, 1826.—viz:*

From the fire side of M. A. & T. C.—children in Va.	\$ 24
Joseph Avery, Esq. Conway, Massachusetts,	10
Repository, - - - - -	78 50
proceeds of collections by Mr. D. Hale from Mr.	
Niles, in Massachusetts, - - - - -	1,267 99
Do. by Mr. John P. Haven, N. Y. . . .	37
John Gray, Esq. of Fredericksburg. Va.	50
John B. Carr, Esq. of Charlottesville, Va.	11
Carried forward,	\$ 1,478 49

	<i>Brought forward,</i>	\$ 1,478 49
From A. H. Powell, Esq. of Winchester, Va.		5
Rev. Mr. Nevins, of Baltimore,	- -	3
G. C.	- - - -	5
collections at a meeting in Alexandria,	-	30 31
a lady in Virginia,	- - -	50
George Johnson, Esq. of Alexandria, annual subscription,	- - - -	8
W. Hooper, Esq. of Chapell Hill, N. C.		5
Doctor Caldwell, of do.	-	10
collections in Rev. Doctor Jennings' Presbyterian church, Washington, Pa. per hon. Mr. Jennings,	- - - -	14
collections at a meeting at Doctor Laurie's church, in Washington, D. C.	-	10 36
Captain Gardner, of do.	- - -	1
Auxiliary Society, Hudson, N. Y. per J. Powers, Esq. Treasurer,	- - - -	40
the Richmond and Manchester Auxiliary Society, per B. Brand, Esq. Treasurer,		107
collections in Baptist congregation, Olive Street, N. Y. 4th July, 1825, per B. Crosby, Esq.		18 20 <b>51</b>
proceeds of Doct. Murray's sermon, per do.		6 20
Auxiliary Society, Montgomery county, Va. per Philip Cecil, Esq. Treasurer,	-	10
do. at Alexandria, per C. Page, Esq. Treas'r.		105
the Auxiliary Colonization Society, Georgetown, D. C. per Francis T. Seawell, Treasurer,		116 10
To constitute, Rev. D. Porter, D. D. Catskill, N. Y. a member for life, per ladies of his Society,		30
From collections in Episcopal church, Kenhawa, C. H. Va. in July last,	- - -	10
Donation from Female Benevolent Society of Jamestown, N. C. per Elizabeth Mendenhall,		5
Donation from a lady in Georgetown, D. C.		50
do. from Asahel C. Washburn,	- -	1
From Repository at sundry times,	- - -	16
David Hale, Boston, partly collected by Mr. Niles,		344 18
		<u>\$ 2,429 94</u>